

GERMAN FAITH
Monthly journal of the German Faith Movement

Editor Wilhelm Hauer

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German Faith
Monthly Journal of the German Faith Movement
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To all fellow combatants in 1935

Solstice

G. Hoffmann

At the midsummer bonfire

When we stand here in this silent winter night, in the holy German forest, on the faithful German soil, we remember that our ancestors for millennia at that very time, in this same forest on this German soil, always with precious blood bought, celebrated winter solstice and Jul.

Their blood flows in our blood, their soul whispers in our souls; so we feel connected to them as a people, committed to them for the great work that they once started and that we and future generations are to bring to an end.

Winter solstice and Jul was the great consecration of the clans. The fact that it happened at this time shows how intimately our ancestors were connected to nature and its lawful cycle at all times. To them this nature was not a form created by a God and placed far away in space, but the living and present Deity. The cycle of the year was also a revelation of the eternal powers for them, the Yule season that reigned through the whole universe according to a fixed order, the great turning point of the year, when the sun rises again with new strength and all life above and below begins to become active again was their most sacred time. They believed that on the holy nights the departed ancestors rose again from the most hidden grounds of life to which they had returned after death, traversed the homeland, came to field and farm, sat invisible in the hall by the fire and at the meal.

And all those who sensed their presence dedicated their hearts to the ancestral heritage anew, which creatively and obligingly points to true and brave deeds in the future.

And when the sun rose again with youthful strength on the horizon, beginning its safe course from the lowlands to the heights, at the height of a fruitful year, then a jubilation sounded through the land, a jubilation of faith in the light, the Indo-European symbol of the highest powers. This light will never die; eternally rejuvenated it will triumph over darkness, as true the eternally creative powers triumph over downfall. A symbol of eternal youthful strength: The old God of the year had died, but at the winter solstice a new year was born, the young God who lay in the stone cradle of those ancient monuments that our ancestors erected thousands of years ago, where eternal light and eternal life flowed to them.

For them, nature and the invisible world, the eternal powers and the clan, God and man were not separate, but one great unit in which they were all included. That was their fellowship with God, which gave them the courage to face life and strict

obligations. They saw the world ash as a symbol of this unity, the tree of life that penetrates all worlds, the cosmic model for our Christmas tree.

Thus, the winter solstice and Jul in Germania had a deep religious meaning, which speaks directly to the German soul, because it was born from the same depth of life as we ourselves out of the religious will of the German people, which also works in us. In this faith we come home to our own.

Our hearts beat to the rhythm of this ancient and eternally new life in our people. And the big events of the last two years are an uplifting example of this life in our people, of the effect of those eternal powers that rule it creatively and who have given us a united German-conscious people and the Leader.

They also approach us and demand that we obey them. So here we stand by the fire, the symbol of those powers, old and young, high and low, united in blood and spirit with the hundreds of thousands who stand by such fires at this time and vow to obey their call in truthfulness, with bravery and self-sacrificing devotion to the whole, to continue the work that our ancestors began and that future generations will complete.

And we dedicate ourselves to the world ash with the song:

Mountain high in the forest,
Rises from the heap
Looking towards the morning the tree of life.
surrounded by twilight
If he waits above
Far away in the space of time.
Searing Light's highest gain.
Upholder of the law,
Free race,
Votive image of the evergreen weave,
Holy earth shelter and meaning.
Dark penetrating,
Swinging upwards
Do you shine far into the night of the world,
Ether lost,
Reborn,
Divine salvation brought to the people.

Shine from the north, Victory shines in.
Freeing spirits,
Bestowing knowledge
And consecrating our hearts again,
Light tree, surround us with your glow.

Tübingen

(H. Wirth)
Wilhelm Hauer

Separate Worlds

Psalm 90, 7-9

German attitude

“It was your anger that made us
perish like this, and your wrath that we
must perish so suddenly.

For our misdeeds you set before
you, our unrecognized sin is light
before your face.

Therefore all our days pass
away because of your wrath: we spend
our years in gossip.”

The word from the pulpit fades, that in
the hours God's wrath hammers.
Ancient holy spring in the silence of
the winter forest, where the colorful
round dance of the hour stands still,
awakens the shy seeds of brotherhood
to the stars that wait from the bright
distances of the hour that once sows.

At the gates of high turn
Primal and nonsense bitterly wrestle,
While already singing about homecoming
Voices of seers, from the end of lost times.

Pressy (Upper fr.)

Richard Geuss

Christianity is the smallpox of mankind. It is the root of all discord, of all slackness,
especially in the last few centuries.

Hebbel

Where the path of kindness was unsuccessful, military help was used to frighten those who had lost their way back into the church's sheepfold.

Schiller

No two things could be more alien in themselves than the Roman papacy and the spirit of German mores. Furthermore, these incessantly undermined, as the contrary appropriated from them and finally turned everything into a German-Roman chaos.

Herder

Sketches from my Life

Preliminary remark

I am one of those people - probably old-fashioned - who believe that one should only write one's own life in old age, at the turning point of the highest maturity, before body and spirit turn to the last contemplation and the world begins to be cast in a cool light and to fade away. Then it's time for leisure, when you're happy to make room for the youngsters and take a last look back from your innermost being, which shows things in the right perspective, because you've got clear eyes and impartial judgment. I had planned to do this. It is impossible to say whether fate would have granted it to me. It's also basically unimportant. It is important to have lived.

If, in spite of my dislike, I set about at least writing sketches of my life - without leisure and in the midst of a lot of work and struggle - and publish them, I do it under the compulsion of the situation. Hardly a week goes by without me encountering fragments of supposed biographies of mine on some page, in which I find it very difficult to recognize myself. Most of the time they are cobbled together from some personal memories, from half or completely misunderstood remarks, from sentences of my writings taken out of context. I am often amazed, amused or even touched by pain, at what I am supposed to be according to these descriptions.

In and of itself this would not be bad, sometimes even very entertaining. Fortunately, man remains what he is, whatever the world may say of him, and throughout my life I have cared precious little about what people say. But I'm beginning to realize that with such shifts and distortions, the cause I must serve is being harmed. This consideration alone forces me to step out of my reserve and attempt to describe my personal development myself. But I don't intend to offer a detailed biography. Despite everything, it's not time for that yet. I don't feel old enough yet. Rather, the sketches should primarily show my inner development. It leads from a Christian environment to liberation from traditional beliefs to the inevitable imperative of struggle in the German Faith Movement.

This development has taken place in the context of what is certainly not an ordinary life. My cradle was in a small Swabian village, where I spent a youth full of deprivation and earned my living as a simple craftsman until I was 19. In addition, I used the nights for my further education, for which the characterful village priest made an effort, to whom I will be grateful for this service for the rest of my life. Then I went to India via the missionary seminar in Basel, and from there to the University of Oxford. There the war surprised me; then followed imprisonment, exchange, pastoral service in Württemberg, alongside studies in Tübingen, acquisition of a doctorate in philosophy, resignation from church service, struggle for religious expansion and deepening within Christianity, resulting in the emergence of the King's League under my leadership. 1921 entry into an academic career, appointment to the chair of Indology at the University of Marburg 1925, appointment to the chair of Indology and religious history at the University of Tübingen 1927, as the successor of my revered teacher Richard Garbe. Finally, in 1933, the call for a rallying of the fighters for a specific German faith and the assumption of the leadership of the German faith movement in 1934.

It doesn't surprise me if my previous "biographers" and above all my opponents, who would like to derive from my life the serious confusion in which they see me now, don't get a whole lot of sense out of this unusual life. Anyone who hears that I once belonged to a pietistic community, attended a missionary seminar, and even served a missionary society for a while will find my current religious attitude almost incomprehensible. Some want to see in me the apostate who betrayed his former Lord Jesus Christ. This proves my bad character to them from the outset, as it did to Guida Diehl, for example. Then it's easier to deal with me, because one only needs to say bad things about a bad character in order to be believed by all unbiased people. My so-called "Nordic" opponents don't really trust my belief in German and can't think of anything else but that I'll flee back to my earlier Christianity and then try to turn the entire German Faith movement back into Christianity. Some even make me a Yogi and Occultist because I've been in India for a few years and I've done a lot of research on yoga too. I would like to reassure those who are genuinely afraid of these things because they fear that a foreign and damaging influence could penetrate the German character: I have never been a "Yogi", although one of the biographers cited has a photograph of me from India, on which I appear with a skin over my shoulder, which he interprets as the tiger skin of a Yogi. Unfortunately it wasn't a tiger skin, but an ordinary sheepskin, which was lying on the photographer's floor and which I jokingly (I had 8 days vacation in the mountains) hung around my shoulder before the photographer snapped my picture. Maybe it's the fabulous skin that plays a role in the latest legends about me, sometimes as a bear, sometimes as a wolf and deer skin. Animal skins seem to mark "Paganism" particularly clearly in popular imagination. Well, I've never been a Yogi and I don't intend to become one either, because today more than ever I am of the opinion that Indian yoga, which originated in a different mental and spiritual area, is by no means taught to us as a way inwards, although in it references to the laws of

inner discipline and clarification can be found, which we should not overlook in our efforts to achieve an inner formation in the Aryan spirit. I have put down what I have to say about it in a small work*. I have never had any connection with the Occult, if only because of an instinctive aversion; nor to Anthroposophy. On the contrary, in the years when Anthroposophy swept over Germany like a flood (around 1921-1923), I was its most determined opponent. My book on Anthroposophy**, which was written at that time, put a strong dam against that flood, according to the judgment of those who were called to do so.

As I have already indicated, I do not want to simply ascribe the distortions of my life and my course of development by my opponents to bad will. They probably got on the wrong track because they don't know the inner context of my religious development. In the following sketches from my life, I hope to be able to show that everything here developed organically, as if from a seed.

It is important to note that in this development, two very different worlds are initially intertwined. One is the Christian environment, into which I was drawn, like almost every German, through my birth, through family tradition, through my school upbringing and through the village community in which I lived, and with which I connected as a religious human being very seriously - seriously to the core - concerned with and argued. But I carried the other world within myself. It was my innate religious nature, which in no way coincided with that world of Christian tradition. This “specific Belief” made itself known to me very early on in very strong experiences. The earliest conscious dates back to my 6th year; half-conscious and unconscious are certainly even earlier. You have been with me throughout my struggle with Christianity. At first it was not at all clear to me that the experiences indicated, which I must now regard as religious experiences of a decisive kind, had

* Wilhelm Hauer, *An Indo-Aryan Metaphysics of Struggle and Action*. Stuttgart 1934.

** Wilhelm Hauer, *Becoming and Nature of Anthroposophy*, Stuttgart 1923.

anything to do with "religion" at all, they were so different from it all, what was marked as "religious" to me by Christian tradition and upbringing. It was only when I began to look critically at Christianity in later years, because I realized that it was not my inner property, that I discovered that all along God had spoken to me differently than through "Moses and the Prophets" and even differently than through the Gospels. This process of critical observation began when I was about 14, and not under the influence of any modern decomposition. I grew up far away from all modern influences in my small Swabian village. The forces at work here were internal. For example, I still remember very clearly how for a while I was driven by a strong desire to be a heathen. However, this did not happen out of reluctance or even enmity towards the Christianity that surrounded me and in which I tried to live, but because I had the urge to be able to look at Christianity calmly from the outside. I felt strange about this urge, which I didn't want and didn't understand. It was only much later that its roots became clearly apparent to me: firstly, it was the strong religious-historical drive that was obviously innate in me; but then the faintly dawning inkling that I was not at home in Christianity.

Fate works strangely: about the same time, by some accident, I came across retelling of the Norse myths. They weren't particularly good, as I found out later, and yet I still cling to that little book with gratitude, because something in it touched me like the calling of a distant, lost homeland.

But all these were only strange signs of the rain of another faith manifesting itself deep in the unconscious or semi-conscious, which was at first completely overwhelmed by the struggle for the Christian faith. This struggle dragged on for decades. Many of the young and youngest generation have difficulty understanding this, they know too little about the inner struggles with which freedom once had to be won, which today is almost a matter of course, namely that one can profess a faith without being a Christian.

When I joined a pietistic community in my village at the time when I was beginning to confront Christianity – by the way, of my own free will; my parents weren't one of them - so it happened out of the same religious urge that I later used to build up the Kögenger community, which was moving away more and more from Christianity. It was the urge for direct religious life. There, in that pietistic community among simple farmers and craftsmen, I sensed something of it. And even today I think with gratitude of those humble people of deep piety. The fact that dogmatic narrowness inhibited her inner life and shut her off from those who thought differently was not her fault, as I soon found out, but that of a foreign religiosity that kept her devout German mind closed.

At that time, around the age of 15 or 16, the first severe shocks fell, which not only called Christianity into question, but also my belief in God himself. However, the development turned back again. At the age of 19 I entered the missionary seminary in Basel. And here, in the midst of a pious missionary community, came the most serious, groundbreaking conflicts with traditional Christianity, which then continued outside in India in the service of the mission and prepared the breakthrough. I will draw them in detail in a special chapter. I still didn't discover that I wasn't allowed to be a Christian because of my inner destiny; but the realization began to dawn as early as the missionary seminary. It was not Jesus Christ who really stood over my inner life, as I thought and as it should have been, but the German and Greek classics, primarily Schiller, Socrates-Plato, Nietzsche; the eternal mother nature and the throbbing life, the earthly, not the heavenly. I became a heretic in the midst of the best Christian care; and my heresy soon became known, since I could never live hidden. If, in spite of everything, I was then sent to India for higher education, it was because of the generosity of my principal, one of the noblest people I have met in my life, and his hope that in that “work for the Lord” would also find this gentleman whole again. But I did not find Christ in India, but Indo-Aryan

wisdom, that is, it found me. Just as the Edda had once touched me in my youth, as the sound of a distant homeland, so now India, that is, primarily the old Indo-Aryan India, gripped my heart. The soul-spiritual origins of Indo-Europeanness were revealed to me and threw a bright light on my own non-Christian inner experiences, which had accompanied me through all the years despite Christianity.

But what happened to me in those years in India was initially only a seed that only slowly ripened, just as my entire inner development proceeded very slowly, but for that reason all the more steadily and surely. Only the renewed profound contact with the world of Plato at the University of Oxford, the World War, the Captivity, the experiences in church service after my liberation from captivity, the November revolution and what followed, the struggle of the youth movement for a new Germany, in which the formation of the Kings League is part of this context, and the struggle within this community for the intellectual and religious breakthrough of the German revolution brought that seed to fruition. I finally had to realize that in reality I had never been a Christian, even if I meant it for a long time, because Jesus Christ had never become the decisive event in my inner life - he was obviously not my fate of faith. Insofar as there were any great figures who had a say in my religious career, they were, as already indicated, those of Indo-European religious history. So this story had become my fate of faith. And finally, I acknowledged with a shudder and boundless gratitude that this story had unfolded within me during the decades of my struggle with Christianity. What had long been my own and what came to me from that world, so to speak, from without, I discovered as one and the same. I had found my way home to my own essence.

And when I looked around me with this new knowledge, I discovered that many of the German people had taken the same path, yes, that viewed in the right light, my path was the path of my people. From this I had the obvious duty to appear

when, after the breakthrough of the German revolution, the Christian churches prepared to force the German people to submit to their claim to absoluteness. Our

The noblest and first of men agree that Christianity has brought little blessing and much calamity upon the world. But they mostly look for the reason in the Christian church; I find it in the Christian religion itself. Hebbel

answer to this was the conference in Eisenach in 1933. Since then there has been a “German Faith movement”, that is to say a religious movement that addresses the people and takes root in them, because German faith rests in the people's soul. If I am at the forefront of this movement today, it is not an accident of the moment, but an imperative that grew slowly and eventually became inexorable. I want to explain the growth of this must in the outlines of the next issues.

Tübingen

Wilhelm Hauer

Destiny belief

Belief in fate presupposes knowledge of fate, and this in turn requires a profound change in the view of life, the suppression of all so-called idealistic images, so that the creative secret of life can take effect immediately. One cannot speak of destiny and at the same time glorify the idea and the will as such. These create arbitrariness, which is the real antithesis, or rather the parody of real destiny. To feel destiny alive means to feel the inner reality of life, means to be made accessible to the secret powers, which are, so to speak, the organs, the limbs, the governing movement of the deity. Only those who really flood and are moved in their innermost being, that is, those who live out of the unconscious, are close to fate, only they have a fate at all.

From this it is clear that not everything is destiny that is called so. There is happiness and unhappiness, friendly and unfortunate fortunes that have nothing to do with actual fate. Everything that affects man only in his external existence, in his material being, what he does to the extremely mechanical functions and interdependencies of the social apparatus or what they do to him, is not yet fate but at best skill, not a real event but only one factually triggered or triggering event. Destiny is always an inner necessity, while skill can also come about as a result of external compulsion. In the area of existential mechanics there is therefore chance and arbitrariness, only in the area of inner life there is destiny.

For this reason, not every external human being is in fate just because he is there, but he can be there, can do or not, want or resist, without ever feeling the breath of fate, yes, without ever living under its inner spell. Experiencing destiny requires genuine piety, that is, living in and out of divinity, being faithfully rooted in living things.

Belief in a God, no matter how you imagine him, is not enough. Eckhart already recognized that. As long as we still believe in a God, we act or don't act for God's sake, so to speak, and he is thus outside of us, even if we believe ourselves to be in him. But that's not the fate of living. "We shouldn't serve God or do our work for any reason: not for God, nor for God's glory, nor for anything outside of us, but for our own life," says Eckhart. Living and doing as our essence, our own life, that is fate to live. So it is not twoness but oneness with the deity, is standing in it with one's life and being effected by it, by bringing them into us.

But that simply means being a believer, without the will to an idea of God, without a concept at all, but originally and directly moved by him, as a member and a uniqueness of his expression. (When images of God come to the primitive child, so to speak, of their own accord, because they see their faith in images, that is something completely different from concepts of God and fixed ideas.) He who does

not live his uniqueness mutilates the divinity around this limb and he falls out of the destiny that is the rhythm of divine self-realization in all its limbs. Despite or rather because of the uniqueness of every being, i.e. of every living human being, there is no actual individual destiny, because destiny is the rhythm of life of an articulated wholeness, the wholeness of God given to life.

It always happens in color, tone and strength of its vitality unique in the wholeness of the happening deity. For example, even if loneliness is his lot, it is never really alone, no matter how tragic it may be felt, but is in that wholeness. One is lonely in the divinity, but alone outside it, as an outcast or as a lost one, that is, as one banished to the outer being or to the volition of consciousness. Being alone is fateless, loneliness is fate, so inner communion with the deity. The fact that it can be experienced as tragedy only proves that divinity is not banal happiness, but only a deeper and at the same time higher increase in pain and bliss. One is alone in the midst of and in contrast to a fateless environment; but when you are alone you are a part of it. Loneliness and being alone are therefore different levels, one of a rank in the Godhead, the other of unrelated individuality, of being for oneself, of being a piece in the mass of the merely materially objective.

These distinctions are not idle wordplay. Rather, they should teach us to distinguish the inner world of destiny from the outer world of mere accidents, of arbitrary complications, of destinies caused by mechanics, by mere thinking and willing, whether they bring about connection or separation. Destiny only begins where the real essence of life, that is, where the actual happening behind the events is experienced and affirmed. The so-called modern world is largely fateless and doesn't even know it. Until recently it was still said: the economy is destiny, which was understood to mean the entanglement of people in the economic functional mechanism. This involvement is undeniable, but it is also the very opposite of fate; it is a sign of the loss of fate, that is, of a state of life that is dominated by mechanics.

Today it is said: politics is destiny. That can be true, but it doesn't have to be true. Politics is destiny when it is really formed out of the secret powers of life, out of the divine rank born into life. However, insofar as it is pursued for the sake of idealistic purposes and abstractions or even for the sake of organizational ends in itself, i.e. insofar as it strives to realize certain preconceived ideas and ideals, it is just as little destiny as the economy, because it is ultimately irrelevant whether one proceeds from balance sheet calculations or from arbitrary political objectives. France's policy, for example, is not destiny but a fate, namely that of preventing real destiny in the European area.

Let us summarize: Destiny is power, is the secret rule of the deity, is its expressive power bound as the inner being into the body of life. It is the path of creativity to self-design, to self-fulfilment. The body of life is articulated in the human into the essence of different peoples, and these in turn are articulated from their own fullness and diversity into the rhythmic community of those who are unique in their essence.

Structuring is always a gradation according to the rank of the inner, the creative particularity. From this it follows that the community of destiny is articulated from the inner distinction of meaning and shaped into an organic hierarchy. Equally inevitable, however, is the unfolding of each of its members to its genuine uniqueness, so that precisely that hierarchy can really grow organically. Community and uniqueness are the two inseparably linked poles of real fateful life, which to a certain extent forms the spark of tension between the two.

Belief in destiny is therefore the believer's inner fulfillment in and by his uniqueness as well as by his being a part of the larger vital body of the people. Belief in destiny is the power, is the experience of the power of one's own nature and its connectedness in the nature of the people, as a member in the divinity. It therefore means the abolition of every confession bound to a name and concept, it means its

dissolving into an immediate experience of being involved, into a perpetual and life-pervading certainty of the deity as the creator of this reality.

Therefore belief in fate is something completely different from so-called fatalism. Fate, these are “the powers of destiny” with which, according to Schiller, “no everlasting bond can be woven”. So there is a power outside and above us, a power that is completely self-contained and that rules as it were of its own accord. Destiny, however, appears to us as the inner ruling in everything essentially living, which we also bring about from ourselves, as long as we live as bearers and mediators of this living thing and allow ourselves to be determined by it. Fatalism, which lets everything run and drift “because it happens the way it has to happen”, is foreign to our belief in fate; it is oriental. As Germans, however, we believe in fate as a voice, as a leader of our actions, who guides us precisely in the act of believing.

Whenever we are really seized from within, that is, acting, wanting, thinking from our deepest essence, we not only support, we also shape our own destiny, in that the divinity makes itself known through us. So fate is by no means like a rucksack that you put on in order to lug it around like someone else's burden, but at least at the same time it is your back that carries it. It is the power to bear, the right and freedom to the full extent of our inner nature. Living destiny therefore means living necessity as inner freedom, means being grasped in order to be completely absorbed by our innermost being, which is the deity, to form ourselves and our actions into a living form.

This is the death of morality, which says yes to good and no to evil. The one who lives by fate is also guilty when his actions interfere with the nature of another causing suffering and injury, but he stands by his actions, he also stands by the suffering that he created; he will even feel the suffering of the other in himself, the deeper he works out of his inner being, but he will bear it as something great, as a destiny to which one says yes and to the consequences it evokes. Saying yes to

everything that happens out of genuine inner necessity, be it pain or joy, love or sorrow, that means living your fate with faith. That means: to be a noble human being from the soul and to do a noble work, because only in such a human being and in such a work is there fate.

Destiny is revelation, but not as if God somehow revealed himself. No, the divinity and our inner being, which are one, they reveal themselves in fateful life, because only here do they become a moving reality determined for their own immediacy. To those who experience their inner necessity, the divinity is revealed to them as they form themselves and their actions out of an unbroken being. Destiny is our inner unconditionality, the ultimate, the core in us, and insofar as this essentially unconditional is alive and present in us, our life is also the bearer and shaper of fate. If you don't have such a core, you don't have a destiny either. It is filler and stopgap, but not reality.

To live destiny means to fulfill oneself as uniqueness and member. With this, the mental image of the victim, which is also an oriental image, is already gone. Where there is sacrifice, there is no destiny. There is purpose and not meaning, because he who fulfills himself to his inner purpose does not sacrifice, not even when he lays down his life. Giving it up is his sense of fulfilment; it has become small and insubstantial before this meaning. Only those who fulfill themselves go fully into their destiny, that is, into their divine necessity of life. Where is there still room for sacrifice? All sacrifice presupposes a "for", i.e. a purpose. But what if this "for" lies in our own being, because the deity is no longer believed to be outside this being but as its inner reality? The purpose dies in the mind and the sacrifice dies in fulfilment.

Equally misleading is the concept of heroism. Heroic is meant to mean fearlessly combative to the point of risking one's life. Heroism is even commonly understood as a form of contradicting fate. The heroic man "defies fate", he "defies it". So to a certain extent he stands with his own human being outside of fate, which

thus becomes fate, a power within himself that one can defy in the first place. Here the will to its highest level of fighting is emphasized, one might say almost to the point of crime, to the point of denying fate, and the deep inner emotion that only allows fate to be experienced as the voice, as the rule of the deity, is missing.

The only person who believes in fate is the tragic human being, that is, the one in whom heroic and suffering experiences are bound to form an inner unity. The tragic man stands upright and straight to the suffering he created or suffered himself. He is moved and combative at the same time. The heroic is only part of the tragic. Tragedy encompasses them both, the suffering and the struggle, the emotion and the manly noble attitude.

Doing and suffering, namely doing out of suffering, wanting and having to, out of having to, uniqueness and community, freedom and necessity, that means necessity that has become free in itself - only this is fate as living faith in a reality lived alive out of divinity .

Bergen b. Traunstein

Jorg Lampe

Faith and Revelation

Ever since Christianity came into being, there has been an unshakable opinion that only faith in revelation can trigger religious, i.e. God-connecting, powers in people. It is claimed that this revelation represents the most valuable thing that the human race needs and therefore they believe they are entitled to do everything to spread this revelation. That's why the church does missionary work, that's why it considers itself entitled and called to the highest, worldly power. We know that the church also has other, very non-religious, very petty motives for its work, but today we are concerned with its religious qualifications, its religious source, its revelation.

What is a revelation? According to the Christian view, God's entry into space and time, into the world, which can be perceived with the external senses. The

gospels now report of such an entry of God into the world, and therefore all mankind should be obliged from now on to confess only this God seen and heard by the evangelists.

But what is faith, primarily in our Germanic-German area? The belief in an event reported by people? Not at all! Rather, faith here is an inner certainty of God that requires no external proof, because it is able to live and confess out of the immediate connection with God.

So we recognize in the clear revelation and in the Germanic-German faith two opposites that cannot be reconciled. In the Christian revelation, God appears to us as a "Thou" with whom we as human beings can never again unite. We can certainly live according to this revealed God, as Christianity also demands, but we cannot live in him, as faith requires. The Christian revelation pushes man out of his immediate connection with God and places him in a God-forsaken world as a God-forsaken creature. The God revealed is to man an object of his knowledge, but not the ground of his faith. Knowledge of God is the triumph of Christianity working in the spirit of revelation, and the person brought up in the spirit of revelation is intoxicated by the power of his theological knowledge. God has been seen and heard, what should remain hidden from man? This self-importance, this idolatry of the knowledge of God has dominated the West since the dawn of Christianity. The man of revelation is detached from the maternal basis of his faith. He knows that he wants to know valid things from God, which means for him to see and hear. Revelation is no longer a certainty of God for him today, because what is supposed to have happened two thousand years ago can no longer be "known" by those born later in the sense of revealing, seeing and hearing! But he cannot "believe" that either in that deep, God-connected sense, because believing does not mean taking what has happened in the world and what people have reported to be true, but believing means, regardless of our external perceptions, feeling anchored in God. This shows that a belief in

revelation, as demanded by the church, is in any case not a belief in a sense that is binding for all people!

If, with the breakthrough of Christianity in the West, there was a change from faith to theological knowledge, from mysticism to belief in revelation, today a change is beginning to take place from theological knowledge to God-direct faith. Because the person who is unsatisfied with the addiction to God-knowledge sees himself betrayed by the authority of this knowledge and presses home to himself. In this contemplation, however, the meaning of a revelation perishes, whether we wish it or not. For to experience God not from space and time, but from the depth of one's own primal ground, is mysticism.

But it would be erroneous to blame any “worldly” power for such a change from revelation to mysticism or vice versa. That would be denying the omnipresence of God. Christianity is undoubtedly the religious parallel to a time in which everything is not experienced from the depths, but everything is understood, in which one believes nothing because one “knows” everything. A new era is dawning today, which is not looking for heaven with all its alien theological propositions, but for earth, the warm, motherly earth.

The revelation that raised theological knowledge to a dogma of salvation and repressed faith, the mystical experience of God as “primitive”, this revelation is today again pierced by the power of faith and the human being escaping its limits finds himself blissfully in the infinity of a direct experience of God.

Schweinfurt

Barbara Groh

Ulrich von Hutten

In the following we are reprinting three scenes from the 2nd act of the drama of freedom entitled "Ulrich von Hutten" (Three Masks-Publishing House) by our colleague - Stuttgart with his permission.

H G

6. Scene:

Hutten: Greetings, Father. Sit with us. You won't mind Crotus being with me.

Father Innocence: Certainly not. (After a moment's hesitation): It's been many years, Ulrich, since I last saw you. You were still small and at that time you were given to the monastery in Fulda.

Hutten (waves it off): Have you come, Father Innocenz, to bring back the less than pleasant memories of my youth?

Father Innocence: That's not why I made my way to you, Ulrich. I have followed your path with more sympathy than you may think.

Hutten: I don't see how I could have earned your sympathy. Your kind have found little joy in me hitherto. The future shall never see me as a Roman either, Father Innocence.

Father Innocence: You misjudge me, Ulrich. I do not come to you as a Roman. I wanted to learn something completely different from you... Did you see Luther in Augsburg during the October days?

Hutten: I haven't seen him, Father. Didn't even want it.

Father Innocence (disappointed): You were so harsh against Rome's legate Cajetan. So I assumed you were a partisan of the Wittenberger like me.

Hutten: You, Father, are a follower of that monk Luther?

Father Innocence: From the moment he nailed the theses to the church door, I was his man. I wrote to him and he did not hesitate to answer me. Many thousands see in Luther the German hero who frees our people from Rome's compulsion.

Hutten: I must confess to you, Father, that I can see nothing else in the Wittenberger's affair than disgusting monks' bickering. I took Cardinal Cajetan because I was annoyed by the pompousness of this croaking frog.

Crotus: Ultimately, they are all priests. And no matter how rebellious one behaves, one can never get out of his priestly skin.

Father Innocence: You look too little at Luther. He is not a priest, but a German who wants to serve his Germans. Just like you, he is also an enemy of the Pope in Rome. His struggle is for freedom of belief and purity of doctrine.

Hutten: Does Luther believe that the German nation will become powerful and great through freedom of belief? Does he believe that purity of doctrine will break the schemes of Rome?

Father Innocence: He believes it and all of us who stand by him. Germany will be free when the Holy Gospel is proclaimed in German in the last German village, when even the smallest child stammers its little German saying and is thus heard by God the Lord even without a priest's word.

Hutten: I do not believe that Germany can become a free nation without a battle of arms, Father. With a thousand battle-hardened and ardent warriors, I want to liberate Germany more quickly and thoroughly in a year than ten thousand German priests with their new faith can do in a hundred years.

Crotus: Does Luther want a new church, Father?

Father Innocence: He wants to clean the church first. I myself doubt that he will succeed. Rome will not listen to a German monk. Only when all peaceful attempts have failed will Luther draw the final dividing line between Germany and Rome.

Crotus: If church goes against church, I'd rather be a papist than Luther's man. The old obscurity will give way to a new one, methinks. At most, there will be a tangled mess.

Hutten: The mess wouldn't even be that bad if you could create the new order out of it. But that comes alone from the sword, and good for her when the spirit joins him. If Luther could profess to fight openly, I might well follow him. I cannot believe in the gospel without a sword.

Father Innocence: That's why I would have preferred you to have spoken to Doctor Luther yourself in Augsburg, Ulrich. It is easier to communicate from man to man than through printed books and paper speeches. I myself would bless the day and hour when Luther's reform joins your struggle, Hutten.

Crotus: Does Luther want the German struggle at all, Father?

Father Innocence: He hates the shedding of blood for the sake of the gospel, just as he rejects every compulsion to teach, everything that oppresses the conscience. Your diatribe against the dark men has also offended him, because it contains too many offenses against Christian teaching itself.

Crotus: Your Doctor Luther himself isn't speaking politely at the moment, Father.

Father Innocence: When it comes to the matter, he knows no barriers. But he does not want the wheat to be uprooted with the weeds.

Hutten (thoughtful): When a field is so overgrown with weeds that you can't see the wheat, it's better to plow up the whole field and reseed it. As far as the fight against the pope in Rome is concerned, I could stand by Luther, Father. In the struggle for Germany's freedom, however, our paths separate.

Father: Don't you prefer a peaceful development to an uncertain struggle, Ulrich? Are you so unbridled and boisterous that you can't wait for the fruits of bloodless victory to fall into your lap?

Hutten: With other things I might, albeit reluctantly! But when it comes to the life of the nation, one must not hesitate and wait. One must act before the end of the day, because tomorrow, Father Innocence, it could be too late.

Crotus: It almost seems to me as if the true German struggle was being delayed by these clerical disputes. Germany is again weakening in internal struggles, instead of initially moving into the field as a unit against external enemies. I would never serve Luther as a follower, just as little as I could fight for the gospel.

Hutten: God grant that the fight for the gospel does not consume all of Germany's strength. The dangers that threatened Germany's life were never as great as they are now, but never were the prospects of victory so good.

Father Innocence: Is there anything more important than the Gospel?

Hutten: Such a question can only be asked by priests and people who have built a world apart from reality. People whose hearts remain closed to the great needs of their time. A person could well be the best Christian and at the same time the worst German, and vice versa the worst Christian could be the best German. The nation will choose the best German, Father. The people have the first place in the thinking of a German man.

Father Innocence: What if the people wanted to come between you and God in heaven?

Hutten: If it really did, I would unhesitatingly pledge myself to the people and then confidently go to hell.

Father Innocence: Hutten, Hutten, don't blaspheme. Think of your salvation. The Lord has already punished you enough with your suffering.

Hutten: I mean what I said, Father.

Father Innocence: Then God have mercy on you.

Crotus: I should be amazed if Nation and Gospel ever fully unite.

7. Scene:

(The death knells of several churches can be heard in the distance. Shouts are heard from the courtyard. The three in the hall sit up and take notice. Hutten's father appears in the hall with a squire.)

Huttens Father: The death knells are ringing everywhere. A great man must have died in Germany.

Crotus: What does it matter if someone dies! (There is a knock at the gate of the hall.)

Huttens Vater (to the squire): Go and open.

(The squire opens the gate. A knight enters the hall and salutes.)

The Knight: I bring you sad children: Germany's Emperor Maximilian died in Wels in Austria! In the imperial city of Stuttgart, the funeral service to which the Knights are invited will take place in twelve days!

10. Scene:

(Hutten's father takes a seat at the table. The squire withdraws.)

Huttens Father: I am afraid that a fire will break out in Germany in the period without the Kaiser, such as history has not seen for a long time. It was already smoldering during Maximilian's lifetime, and bright flames were only suppressed with great effort.

Hutten: Father, what if it were the fire of freedom? I would be the first to ask God for a storm from heaven!

Crotus: But woe betide when the fire grows too violent, when it becomes a damaging fire.

Hutten: And if it consumed us ourselves, I would praise the fire gratefully. What harm does it do if we are buried under the rubble of a collapsing world, if the great new thing only grows from our dead bodies.

Father Innocence: It would be far nicer, Ulrich, if we experienced the dawn of a new era in a creative way. The Emperor Maximilian was always averse to innovations that could shake the peace of the empire, so he didn't like Doctor Luther and was a loyal servant of the Pope in Rome. If heaven is kind to our German country, it will give us an Emperor who is firm-minded and warm-hearted, and who knows how to interpret the signs of our time, that he is a promoter and patron of our new, pure doctrine.

Crotus: No Emperor whose lands extend beyond Germany's frontiers will ever take up the fight against Rome for the sake of the Germans and a new doctrine.

Hutten: Unless he separated himself from his other lands.

Huttens Father: That would be such a great loss of imperial power that no ruler could bear it. Moreover, under the leadership of Rome, the whole world would rise up against such a German Emperor. But then I fear for the continued existence of the Nation, and that is why I wish that everything would remain as it has been up to now.

Hutten: Father, you see Germany's future too pessimistically. And if, as you say, the whole world turned against Germany, I still believe in the German victory. Who on earth has ever carried one away from the German Nation! Even though we Germans were bleeding on the ground, we were stronger than the victors when we were wounded!

The foreign peoples around the Emperor's Throne are just stones on the German road, Father. Germany must dare, that's all! And if no Emperor leads this fight, one of the people must step forward and unfurl the flag of liberty.

Father Innocence: And this flag of liberty that you speak of, Ulrich, should bear the sign of the cross, of the German Gospel.

Crotus (mocking): What you always have with the Gospel, Father. I cannot and do not want to trust Luther. Believe me, I know him better than you.

Hutten: Arguing about Names and Men. Not who carries the flag decides, but only that it flies and is carried forward. Do we Germans have to constantly look at the dress instead of at the heart?

Father Innocence: Thank you Ulrich.

Crotus (mocking): Ah, look there, Hutten and the Priest, a rare picture indeed.

Hutten: I go with everyone who wants to fight for Germany. If we Germans no longer want to respect each other, then Rome will have an easy time sowing discord.

Huttens Father: If you oppose the Pope in Rome, Ulrich, you are no longer sure of life and freedom.

Hutten: Even if I am not sure of life, I am sure of victory.

Father Innocence: In this way you erase some of the guilt from your wild life, Ulrich.

Crotus (mocking): It smells like the devil of c Perhaps you will one day become a bishop in the new doctrine confession and indulgences here, Ulrich Hutten! Perhaps you will one day become a Bishop in the new doctrine.

Hutten (defensive): At this hour I have no intention of stopping your ridicule, Crotus.

Huttens Father: What do you want to do in these times, Ulrich, when the sensible in the land of the things that are to come are waiting in order to then achieve their goals at a favorable hour?

Hutten: The "Reasonable", father, are the eternally undecided. They are only dust pointing to the blowing of the wind with its cloud. I don't want to be dust, but wind, not cloud, but weather. I want to step out just the way I am and get my hands on the wheels of history.

Crotus: Make sure you don't get crushed yourself.

Father: God needs you for his Gospel, Ulrich.

Huttens Father: Wherever you go, remember our coat of arms and your honor. I don't want to stop you on the path you have to go.

Hutten: I cannot see Germany enslaved, Father. Its honor is my honor and its shame is my shame.

Huttens Father (stretches out his hand to his son): I just hope that Germany will thank you. But one thing will make even the most difficult of circumstances easier for me in the future: the certainty that you are a son that a father can love.

Hutten: I thank you, my Father.

Huttens Father (tries to suppress the emotion): When do you want to leave the Steckelburg?

Hutten: In two days, Father.

The image of Christ in political times

By a former Roman church official

It must give food for thought that all possible individual characters and human races, no matter how contrary to one another, can refer to the words and soul attitude of Jesus Christ. Whether world believers or world despisers, activists or quietists, militarists or pacifists, nationalists or cosmopolitans, anti-Semites or Semites and Philo-Semites, whether Orientals or Germans, they all grab the opportunity for the character traits, teachings and ways of life that appeal to them, as reported in the Gospels of Christ, out and can thus shape the image of Christ that suits them.

This *complexio oppositorum*, as a theological term goes, that means the fact that Christ himself united great opposites, the multiformity of the character image of Christ and Christ's principle of life, "to become everything to everyone", has been understood by the Christian churches, especially since Paul, as the Great and "Catholic", praised as the superhuman and supranational in Christ.

The Germanic man, however, cannot see excellence and model in a character mosaic; he loves and does not want variety, multiple meanings and therefore ambiguity in character and world view, but unambiguousness and clarity.

The ambiguity of the figure of Christ corresponds to the changeability and adaptability of the Christian churches in politics, missionary work and pastoral care. This is probably what a well-known cultural politician of our time meant when he said that “in the world theater no one understands as cleverly and quickly as the Christian churches how to move scenery, operate spotlights, let players appear in the most diverse roles”.

Evidence of this is the varied presentation of the Christ image by Christian propaganda in different times and zones. In the Germanic countries, Christianity was widely smuggled in with a completely one-sided image of Christ, which was coiffed for the Germanic peoples and therefore false, and thus made viable. In “Savior” a monk created a Germanic-heroic conception of Christ, alien to the Orient and the Gospel, because the Germans could not find a taste for the humble, weak “Lamb” of God, who patiently allowed himself to be led to the slaughterhouse. In “Savior” Christ becomes king of the people, the disciples become his bold swords, the Sermon on the Mount becomes a royal speech to the assembled entourage, the wedding at Cana becomes a merry German feast and much more. Completely unbiblically, the holy persons are elevated to an aristocratic-Nordic sphere; Christ rides into Jerusalem not on a donkey but on a horse; The love of enemies, completely incomprehensible to the Germans, is turned into chivalry, the oriental feeling of original sin is reinterpreted as a feeling of human guilt, the passage in Scripture about turning the left cheek after a blow on the right is omitted, just as in the case of the Mount of Olives the request of the Lord is missing, passing the cup, and much more. The poet, one of the many Christian preachers of the time, is looking for a way to bring the largely incomprehensible teaching to the Germanic tribes. The feeling for

nature, the right of the earthly, the human feeling, the idea of allegiance, the emphasis on personality, honor and loyalty belong to the Germanic view of life, are alien to the Oriental and the Gospel in this way; but the poet of “Savior” introduces them into his missionary sermon and so it was possible to integrate the Nordic tribes into this Christianity relatively quickly, if not without pain.

In the period that followed, Winfried, who changed his Anglo-Saxon name to "Boniface" in Roman terms, was able to chain the German tribes to Rome with a tight diocese organization and then the Roman priests and missionaries, but especially the religious orders of the Middle Ages, almost all of them from the Roman -Oriental cultural circles came, showing and impressing the German people more and more with features in the character image of Christ that were alien to them, even unnatural. The lamb became a symbol of Christianity in Germanic countries as well. The passive virtues and the Mediterranean ideals of piety came to the fore in Christian doctrine. Since the Germanic peoples had little feeling for an inherited guilt of the human being and were more inclined to apply their ethos of heroic self-help to God as well, since they found no real access to the central Christian dogma of salvation from others and grace, these Christian teachings came into play in the first wave of missions in the background and only slowly in the following period were the basic religious and ethical concepts of Germanic people overwhelmed.

In the great times of German history, when the combative basic character of the German broke the paralyzing bonds of humble, sentimental teaching, the German person repeatedly drew strength from the German interpretation of the image of Christ, which was viewed one-sidedly and even incorrectly.

Even in the difficult internal political struggles of the last few years, German Christian priests, for example, tried with the best of intentions and out of deepest conviction to integrate the Christian Germans into the national uprising with reference to Christ, who was said to have had a pronounced “fighter nature”. In the

spirit of “Savior” the Germans were preached here and there again. But now this reference was heresy in the eyes of Rome and her high officials. In the meantime, 1000 years of Roman Christianity had spread across Germany and so a Roman cardinal was able to rise up against the Germanic-heroic conception of Christ of German priests and force the Mediterranean image of Christ on German Christians. In a Lenten letter from Cardinal Faulhaber of Munich, 1931, it says:

There are still such name writings today that can only imagine the Redeemer of the world as a stormy man of action, not as a humble man of suffering. There are still believers in the Christian name today who take offense at the silent, patient Lamb of God and his cross. Some have even distorted and slandered the image of Christ in the Gospels in such a way that they called Christ a fighting nature... we can use this question to examine our conscience, whether we still think Christianly at all, we can also examine every new worldview to see whether it is Christianity or paganism.

The person who wrote in this way was not aware that it was not about the alternative: Christianity or paganism, but about the alternative: oriental or Germanic view. That was in 1931, when Roman Christianity, in the political form of the center, was at the height of its power in Germany.

Then came the victory of the National Socialist revolution, the victory of the heroic German character. And already many church politicians had nothing more urgent to do than to make Christianity palatable again to the awakened German people in sermons, articles and brochures by pointing out the heroic Christ ideal. The Youth Front, the organ of Germany's Catholic youth, wrote:

Today we absolutely have to ensure that young people don't see Christ in a weak, sentimental way. - Christ the Hero is the fullest answer to youth's impetuous thirst for heroism.

But now the German youth and the German people can no longer believe those for whom Christ is only a figure, whom they clothe in the political struggle in the robe of the fighter and hero or of the sufferer and humble Lamb of God (as it is in the Gospels appears). Beyond that, however, only a clear character can be an ideal

image for the Germans. Versatility and diversity is worth striving for in the area of the mind, knowledge and ability, but never more in the area of character and attitude to life. The character values of a person and a people are only good if they are unambiguous and clear, self-contained and appropriate to the species. That is why the German Faith movement had to bring itself to realize that the multifaceted and multiply interpretable image of Christ is not capable of conveying to the German people a uniform, closed and species-appropriate character formation.

* * *

A priest said to me: "And if you are of German faith, you are without a heart." I looked deep inside myself. What do you Priest know about me and my glowing German heart, about the pulse that only hammers "Germany, Germany"! What do you Priest know about my German peasant blood that flows through this heart! As if he had to judge me and my nature, the Priest adds to his words: "Or your heart is no longer in the right place, where it belongs" and spoke more and more of the words and brazenly abused. It was about time that I went to my dear little child, looked into its cradle, where life shone around me from its blank eyes, where blood began to sing and heart began to pound.

But let all this be a beacon! Experienced on November 10, 1934.

Mieken Edel

The essence of the self in German and Indo-Aryan intellectual life

The question of the relationship between divine and human existence plays a decisive role in the intellectual debate between Christian and German faith. In the following, the Christian doctrine of original sin, of redemption and of judgment with its consequences for the evaluation of human existence is therefore contrasted with

the conception of the self that underlies all essential religious formations in the Indo-European area.

We understand a German belief to mean the inner connection of power between the human self and the creative power that reveals itself in all reality. Deepening and encompassing the physical-spiritual existence, this self as a living, original being in the core of the personality summarizes the entirety of the soul-spiritual forces in the human being in order to master the ultimate reality in spiritual struggle, in soul devotion, in the awareness of one's own strength salvaged in ultimate reality.

Not the empirically conditioned I with its changing contents of consciousness, but the self as something unchangeable, as a lighting up and becoming conscious of ultimate reality is, alongside the divine self, the central idea of a German faith that is struggling in new self-reflection for access to the eternal. The nature of this self and the significance of its experience for the whole will be shown at two high points of Indo-European intellectual history: in Kant's doctrine of the intelligible I and in the Indo-Aryan doctrine of *atman* and *purusa*. Experienced directly by German mysticism, the self was conceptualized by Kant in his doctrine of the intelligible ego, thus bridging the gap between belief and knowledge. This development corresponds to it in the Indo-Aryan, where in the first millennium BC in the Vedanta and Samkya Yoga philosophy, soul and spirit, *atman* and *purusa*, are the elements of a religiously oriented metaphysics, which emerge from the depths of inner-human being as a whole primal nature and absolute spirit in polar tensioned aloneness and raised it into consciousness. This teaching has found its religious expression in the Bhagavad-Gita, in that immortal song of the sublime from the Mahabharata epic, where, on the basis of that substantial core of the personality, the problems of struggle and deed,

guilt and atonement are posed and in one for the Indo-Aryan Soul valid, manifest ways have been resolved¹.

In Indian, as in German, question and answer are the same, despite the difference in form. While the Indo-Aryan spirit takes the inner vision and experience as the starting point for knowledge, Kant, following the path of conceptual thinking, which, of course, like all creative thinking, springs from intuitive vision, comes to the knowledge of an intelligible being that is known to man in his self-awareness revealed and which determines its actions in autonomous freedom. In his “Critique of Pure Reason” Kant demonstrated in the section “On the Possibility of Causality through Freedom” that the empirical ego as a phenomenon belonging to nature and its laws must be based on an in-itself, an intelligible, purely spiritual ego, which exists by itself free from causal events, and which in self-awareness has insight into the essential ground of its own, as well as of being in general.

This knowledge was thought through to the end by Hegel in his doctrine of the absolute spirit as the moving, self-aware totality. Here the intelligible and the empirical, the universal and its differences, thinking and being are understood dialectically as necessary moments in the absolute, in which they are sublated, that is, preserved and yet appear annihilated in their independence. It is the same mental attitude that led to the doctrine of *atman-brahman* in Vedantic monism and thus to one of the deepest religious formations in human history.

Atman – the free one, the personality – emerged from the loneliness through individuation, is the core of the self, which remains the same despite all change of form in the stream of natural events, and which in self-awareness at the same time carries the knowledge of the universe within itself. By recognizing itself in all beings, *atman* expands into the universe and returns to its origin, to the world spirit,

¹ See “An Indo-Aryan Metaphysics of Struggle and Action” by Wilhelm Hauer.

to *brahman*. If he has become one with all beings in concentrative immersion, then he is elevated above the multiplicity of things and their effect on him.

Here is a space inside the heart. There he rests. Has power over everything, is master of everything. He is the light in the heart, the one who is independent of suffering, immortal, who dwells in heaven, on earth and in the intermediate realm of dreams. He flies where he pleases, the golden inner man, the lonely swan (Brh. Up. IV 11).

Incorporated into all creatures, he remains entirely himself. He is where everything goes. If the thought of the unity of God and world, spirit and nature, found its purest realization here, then in the Samkya Yoga teaching of *purusa* the difference between nature and spirit, which is abolished in the deity, comes to bear decisively. *Purusa* – the human being of concentrated power, the essential, at peace with himself – designates that original, spiritual being in man, unperturbed by natural and psychological events, around which everything in the world revolves. It is the meaning and task of life to realize this essential being within oneself. Its interweaving with the world, with the physical and mental life processes, is only the means for this being to recognize itself in its otherness. If a person succeeds in realizing *purusa* in deepened self-awareness and in awakening it to become the dominating authority of the personality, then he returns to life as a transformed person, one who is consolidated in the depths of his being, in order to permeate it with the power of his being; to be master wherever he was a servant. Not flight from the world and renunciation, but the deed born of inner freedom, the readiness for the necessary struggle, the authenticity and absoluteness of one's inner being is the high ethical goal that the God reveals to the hero Arjuna in the Bhagavad-Gita. There Krsna says (11. 17ff.):

This being is unborn, constant, eternal, primordial, indestructible, omnipresent, unchangeable and unfathomable. Free from death it does not kill. Neither fire, water, wind nor weapons are dangerous to him.

And in Svet. Upanisad III. 8-21 there is the following hymn to the Purusa:

I know this spirit, the great sun-colored one, beyond the dark. A ruler is truly the spirit, it is the promoter of the light, it is master of the pure goal. Thumb-sized, the spirit as an inner self always lives in the heart of the human being. With the heart, through devotion, one can visualize it. I know He who does not age, the Ancient One, the Self of all, the all-pervasive, omnipresent, eternal Spirit.

Nationally not comprehensible, this being can be experienced by becoming aware. In moments of creative contemplation and meditative immersion, it lights up, only to sink back into that darkness where all knowledge is suspended in ultimate, incomprehensible reality. Removed from the movement in nature, thoughts and feelings, it stands motionless, uninvolved, as a spectator - and yet it is the source of all this being. His self-awareness - without content without development, flashing like lightning and yet unlosable - is true permanent being, not temporary movement of consciousness. It is a being that unites existence, spirit and bliss: *sat-cit-ananda*. In spontaneous self-realization, it interrupts the stream of natural and psychological events as the eternal becoming light - such as in shock, when falling into the depths, when losing someone close to you. It is the second ego, which faces the creator, the speaker, the fighter, observing his thoughts and his actions - alien, uninvolved and yet his own self. It is the source of the distance that the artist needs in order to get from experience to its creation, and it is the organ of true artistic understanding, in which being moved is only a step, and clear, pure seeing means fulfilment. Everything that is great and detached is this because it has been touched by that essential being.

With inner necessity, this attitude leads to the certainty of faith that oneself has a part in the eternal power that carries and permeates everything.

In the feeling of connectedness and security in ultimate reality, the self opens up to the living power and lets it enter into its thoughts and actions. Fulfilled and guided by it, in action it is directed entirely towards the thing itself, towards its truth.

Regardless of success and effect, it carries them, as Tauler puts it, “up to the gods”. Even ultimate opposites, such as action and non-action, thought and deed, descend to moments in human existence. Both pour their energies out into the cosmos, the meditative, creative personality no less than the action-born, will-charged hero. The inner attitude is crucial. *Purusa* lives from the depth of his own being in harmony with reality - the rhythm of the universe is the stepping of the god for him.

Here, as in Vedanta and in Kant, the self is the source of immediate experience and action from ultimate reality. Because in its intelligible, original, unchangeable part it has its part in the eternal, in moments of upswing, devotion and contemplation it achieves that closeness, devotion and security in God that has always constituted the essence of the Indo-European belief system. Not the redemption brought about by sacrificial death and grace, but the certainty of the original, inalienable essential identity of divine and human existence is the basis of faith on which the German faith lives.

Tübingen

Willi Lang

Pre-Christian, Nordic proverbial wisdom

The treasures of Thule literature are still as good as untapped. The Icelandic peasant stories are pure skaldic art, created without any secondary intention. The Germans were at a significant level in the art of oral storytelling. Anyone who delves into them will recognize that these sagas are hardly inferior to the Greek stories of Odysseus. When the first Irish priests appeared in Iceland, they were so moved by the artistic form of the sagas, which had been handed down orally up to that point, that they copied them - in contrast to the Frankish monks in Germany, who destroyed or at least mutilated all spiritual heritage.

The Nordic sagas not only offer the unvarnished cultural life of the time shortly before Christianization, but within the conversations the protagonists also

weave in some excellent life experiences in the form of sayings that bear witness to their moral consciousness. The fact that such idioms often recur in the same form in sagas that are different in time and space shows clearly enough that they belonged to the living spiritual heritage of the northern people. Since we will come back to the meaning of the sagas in general, we want to first announce some of the most important sayings. Unfortunately, these treasures are still untapped. It would be a meritorious start to extract such sayings from the entire 20 Thule volumes and to offer them in a closed collection. Although Naumann published a collection of “Germanic sayings” with Diederichs-Publishing House, he limited himself here to Völuspa and a few sayings by Spervogel. However, the following samples will show that a review of the sagas in this direction is certainly worthwhile.

The succinctness and objectivity of the sayings themselves is immediately noticeable, which also corresponds entirely to the restrained mental life of Nordic people. They are just original parts in the truest sense of the word, which lack any moralizing accessories. Its aphoristic brevity already suggests significant experiences in abstract thinking. The sayings are so lifelike that they certainly still have something to say to us today. May they inspire some to further reflection.

I have grouped the following samples in order to immediately indicate the most important areas of life that are covered by the wisdom of the sagas. Although they testify to a great deal of reverence for the eternal, they certainly relate to things on this side of the earth, a beautiful testament to the unbroken and undivided Nordic attitude to life. The last thousand years, through the incursion of oriental ideas, have often robbed us of this proud security and declared it to be sinful. It's up to us to win them back.

Fate

Everyone speaks what fate inspires in them and what should happen, that happens. (Gisli Saga.)

It goes as it is intended. (Hallgerd Saga.)

When death is yours, it's no use curling up in a corner. (Story of the sworn brothers.)

Fellowship

Bad things often come from women's words. (Gisli saga.)

There is no harm in those who do not bring it with them from home. (Gisli saga, also in the Hallgerd saga.)

Only fools cling to promises. (Hallgerd saga.)

Self control

Strong is he who thinks himself not stronger than he is. (Saga of the Freyrs priest Hrafnkel.)

Anything can be done if you can keep your temper. (Gisli saga.)

It's no use tearing yourself apart over things that have become. (Hallgerd saga.)

Deeds

Great deeds and evil deeds go hand in hand. (Gisli saga.)

Luck and bravery are two different things. (The story of the strong Grettir.)

Evil deed brings evil seed. (Story of the wise Njal.)

Fame

If someone is to die after all, it is better to do something beforehand that will live on for a long time. (Saga of Kjartan and Gudrun.)

Honor yourself with good deeds. (Waldere Chronicle, Anglo-Saxon.)

Magdeburg-Lemsdorf

Bruno P. Schliephacke

German Faith and Prehistory

1

German prehistory is one of the sciences that is of particular value to the people of our faith. It is also no coincidence for us that in the Third Reich they finally received the government support they deserved. Anyone who knows that history is borne by race and soil cannot begin the "events" in the German people where Roman and Greek or even monastic scribes wrote something of their course, but will try to trace them back as far as when he can discover any traces of it. This research task essentially falls to the science of prehistory, which of course has to work with completely different methods and tools than the historian.

The "science of the spade" has to try to design a mosaic picture out of a thousand little stones, which, the more distant it is from us in time, the coarser and more indistinct it must remain. Of course, this picture cannot be unconditional, "objective" any more than there can be an unconditional historiography, a fact which was only recently expressed with pleasing clarity by none other than Alfred Rosenberg in his large-scale speech at the conference of the Reich Association for

I'm so sick of the story of the good Jesus that I don't want to hear it from anyone but him.

Goethe

German Prehistory. But that is precisely why in prehistory, more than in many other disciplines, the honor and conscience of a researcher must particularly watch over the fact that he repeatedly subjects what he has recognized as correct from his work and his knowledge to sharp self-criticism, in order not to escape the sometimes very sparse real facts in too easy flight of the imagination.

No one will deny that without intuition there can be no great synopsis of the prehistory of the German people or any other people, just as little as one can really be creatively active in a science without intuition. But this intuition must always be oriented to the "material" facts and knowledge that have been collected in laborious work by generations of researchers. Anyone who violates this incurs heavy guilt on himself and ultimately on his people, even if he may act with the best of intentions.

So it goes without saying that the German Faith Movement is not at all interested in any fantastic glorification of any area affecting our ancestors, since any shallow cheering patriotism will take bitter revenge.

On the other hand, anyone who wants to take a closer look at the path that German prehistoric research has taken in recent decades, in contrast to archeology with a "Roman" orientation, should refer to the excellently clear description that Hans Reinerth gave in the National Socialist Monthly Booklets No. 27 (June 1932). We are pleased that the breakthrough in this area has now also been achieved after Dr. Reinerth was appointed as Kossinna's successor to the chair for German prehistory in Berlin and at the same time appointed head of the Reich Institute for German prehistory and Germanic early history. We know that a man was placed at the head of German prehistoric research who will lead it in the German spirit.

The man of the German faith primarily asks prehistory the question of the faith of our ancestors. Of course not because we want to derive the German faith from the traditional Germanic or Indo-European faith, to distill it out, so to speak, or even to revive one that has long since passed. This must be said clearly to our opponents, and perhaps also to some of our friends: The German faith is not dependent for its existence on any knowledge of its Germanic or Indo-European predecessors, on any scholarly opinion on these things. The German faith is a living reality and needs no justification from its past. One can only too often find the following tactics among our opponents. It is first claimed that this or that “scientist” provided the “scientific foundations” for the German faith. However, since his research results were rejected by recognized scientists, the German faith was also dismissed. We can only state that such attempts miss the point and our opponents should refrain from venturing into the field of prehistoric research.

Nobody will be able to prevent us if we strive with a warm heart and caring love for the testimonies of Germanic and Indo-European faith that are comprehensible to us from the preserved heritage. After almost one and a half thousand years of deliberate annihilation in this specific area of faith, it is no wonder that not only has an infinite amount of testimony and tradition been lost, but that the yardstick must first be found from which things can be seen correctly again. But we know this much for sure: they must not fall into the wrong hands again! We must protest against the fact that a Christian theological faculty is now suddenly giving a teaching assignment for Germanic religious history or that such a faculty is recently giving out prizes on Nordic religious questions. Such a subject can also only be represented at the university by those who know how to evaluate their own impartially through an alien religion.

If one looks through the scientific literature on prehistoric research with regard to this question of ours, one must make the unfortunate conclusion that, with

few exceptions, no one has even attempted to broach the question of faith. Only the works of Hans Hahne-Halle should be mentioned here (e.g. "Honor of the Dead in the Old North", Diederichs Publishing House Jena 1929). The history of religion has also just passed the prehistoric material, with the exception of the Paleolithic religion, about which we have a masterful study by Wilhelm Hauer (in Wilhelm Hauer, Religion, its becoming, its meaning, its truth, Stuttgart 1923).

We don't want to blame the very deserving prehistory researchers and religious historians for this. On the contrary, we want to be grateful to the former for having first created a fixed temporal and methodological teaching structure to cope with the enormous range of tasks, or at least laid the foundation for it, on which we must continue to build. And the uncertainty of evaluating the old faith from a Christian point of view certainly made itself felt. It was only modern religious history that brought about change here.

3

If a science neglects an important area and becomes one-sided, there will always be people who conquer such an area from the point of view of the soul and spirit, without being bound by the strict rules of science. The sworn scientists are then all too easily inclined to dismiss these "outsiders" as dreamers. Certainly there is a danger that hive spirits will also take possession of such an area. It will not be difficult to recognize them as such. But for the honest among these "outsiders," we believe they have done pioneering work as honest and worthwhile as some researchers who pride themselves on their accuracy. If, in the years of intellectual upheaval in the German people, men like Wilhelm Teudt, Herman Wirth, John Gorsleben, Hermann Wille and others have won a grateful community, this also shows that there was a sensitive gap here, which is now not easy to close with it, that all these achievements are dismissed as fantasies. Anyone who only fights these

things in the long run will, however, suspect that he must be intolerant out of a very specific belief. Because whoever is able to feel deeper into such works will hear some real sources rushing through them, even if the right access to them has not yet been found. This is not to say that we now have to sign every word that is written in such works, yes, that we can always agree with the authors even in the basic ideas, but we are grateful to them for the breach they opened up for us have defeated and we will defend them with our shield against unjust and spiteful attacks from our opponents.

4

If, after these fundamental considerations, a position is to be taken in detail on this or that statement by our opponents, this can only be done with a few examples. So one should not expect that the mighty edifice of ideas that Herman Wirth built up in his works* can be presented here, even approximately within the framework of a short report, and that a position can be taken on his opponents. From our point of view, it must only be said clearly that Herman Wirth's research results cannot form the basis for the German faith movement. It contradicts our basic attitude to base a new dogma, a new doctrine of salvation, on such research results. And anyone who believes that we want a new “Testament” instead of the Bible, such as the controversial Ura-Linda chronicle, doesn't understand us. Our opponents, who are only fighting Herman Wirth and trying to prove his “mistakes” in order to hit the German faith movement, may choose another field of activity in the future. On the other hand, according to our worldview, we are of course tolerant enough to allow Herman Wirth's comprehensive thoughts to work on us without seeing them through

* The Rise of Mankind; Jena 1928. The Holy Original of Mankind; Leipzig from 1931. What does German mean? Jena 1931. The Ura-Linda Chronicle; 1933, Leipzig.

the glasses of any confession. We can confidently leave to the decision of the future what is effective in the depths of it, what grips the hearts of German youth^{**}.

But there is one thing we must demand in this debate: that these intellectual battles be fought on a level that is worthy of the seriousness of these questions. No one will be able to do justice to the tremendous work of Herman Wirth in a newspaper article if he has not at least provided proof that he himself has already done something useful in the field Wirth worked on. This applies, for example, to a work by W. Hansen in a text by Friedrich Duensing published by Runge-Verlag in 1934, which bears the title, which is strangely pretentious in comparison to the content: “The German Nation and Christianity”. In an essay: Herman Wirth as a “scientist” and founder of a religion, W. Hansen tries to deal with Wirth there. Only a few sentences are given for the mental attitude of the author:

This is how Wirth thinks about Christianity and about the Christian church of the Reformation period. The words would smack every honest Christian in the face and provoke outrage among German Christians. Instead, such sectarians are confidently allowed to continue working and their efforts, which are irresponsible from the National Socialist point of view, are supported if possible.

In order to prove the unscientific nature of Hermann Wirth's way of working, he first brings together a list of crooks (!), house marks and Wirth's symbols and claims:

If Wirth could really base his investigations on a logical and precisely scientific working method, which corresponds to the conventional methods of scientific work, then our compilation would also have to stand up to logical thinking. (!)

^{**} In later essays, a critical position will be taken on this and that train of thought by Herman Wirth. The following lines are only concerned with identifying a certain type of critic of his works. The same applies to the book by Wille.

In view of such a lack of understanding of a religious-scientific method and problem, one wonders whether the author would not have done better to remain silent in this area!

Nor is it enough for us when one side or another says that science has declared itself against Herman Wirth. Again, just a quote from a brochure: "Nature Myth or Faith in Christ" (Evangelical-Lutheran folk writings, Hamburg 1934), where Martin Frieman p. 8 writes:

The public acknowledgment of the "rise of mankind" is the downfall of science, is the outright rejection of the revelation in Christ.

A very specific, Christian science seems to be meant here, because we cannot imagine that German science will perish, even if one or the other professes the "Rise of Mankind"!

5

In another case, science had long since established that the "layman" Wilhelm Teudt had only fallen victim to his imagination when it came to the question of the original meaning of the so-called Externsteine near Detmold*. And yet the excavations carried out this year under the direction of Prof. Andree with the support of the Reichsführer of the SS, Himmler, have shown** that Teudt was right in at least one point: that he suspected a pre-Christian sanctuary on the Externsteine. Evidence of a pre-Christian settlement has been found, whose bearers have obviously made changes to the rocks that cannot be explained from a practical point of view. One will also have to get used to the fact that more such pre-Christian places of worship will be discovered, the existence of which one cannot simply deny.

* See the third edition of the work by Wilh. Teudt: Germanic sanctuaries. Supplement for uncovering the prehistory, editions of the Externsteine, the Lippequellen and the Teutoburg. Diederichs 1934.

** See lecture by Prof. Andree at the Reichsbund conference for German prehistory in Halle.

For reasons similar to the places of worship, the "Houses of God" have also caused offense among our fellow Christians, for which the architect Hermann Wille wrote in his book: "Germanic places of worship between Weser and Ems", Leipzig 1933. During his detailed investigation, he comes to the conclusion that the fences of the large stone graves in southern Oldenburg, erected in long rectangles of boulders, which can still be found there in strikingly large numbers in a relatively small area, were nothing more than the base walls of covered places of worship. In these places of worship, the author believes, our Germanic ancestors held their winter solstice celebrations. From there he draws parallels to the layout of the later church, which, similar in plan to these very simple buildings, consists of a nave and a crypt. And it is precisely this thought that seems to trouble Christians considerably. For example, Martin Friemann writes in the above-mentioned work by Fr. Duensing (p. 17):

In addition, Wille manages with an almost unbelievable audacity to draw an unbroken line from his "Germanic places of worship" to the Romanesque and Gothic churches. Now we know exactly: our Christian churches emerged from Germanic cult halls on Low German soil and we can still admire their bases today in the beds of giants!!

One can certainly be critical of the question of whether the theory of the roofing of these megalithic tombs is tenable or not. But one cannot accuse Wille of simply disregarding the scientific assumptions. The evidence that Friemann cites against him is no less scientifically contestable. When he asserts "that one does not get any further in the study of prehistory through architectural seeing and thinking", he is wrong. Every excavation and every examination of a monument requires such architectural seeing and thinking, otherwise one cannot get any idea of the original condition from the small traces that have survived. And if Friemann believes that he can refute the need for covered cult halls for the winter solstice by referring to the sub-boreal climatic period, he is wrong again. Because this subboreal climate had

warmer and, above all, drier summers, but hard and cold winters. So he has to accept the “bitter cold”. Incidentally, if on Rügen much smaller dolmen beds are covered with earth, this is by no means proof that the Oldenburg ones must have had an earth cover in the past. It is also well known that many dolmens and passage tombs were originally covered by a mound of earth. However, this does not rule out the possibility that there may have originally been a roof installation under this hill. In this context, we only remind you of the fact that in the related Corded Ware culture area such built-in structures have been found several times in burial mounds. And at the beginning of the Bronze Age in Central Germany, in the so-called princely hills, there are huge built-in buildings, by the way roof houses of the same kind, in which the dead were buried. From the house of the dead to the house where the dead are commemorated is not a big step, which has also been taken in many other cultures.

Wille's assumption that the old sheep stalls in Lower Germany really did have an old type of building ground that led to the development of the Lower Saxon house was already discussed by Walter Schulz in: "The Germanic house in prehistoric times, Leipzig 1923". From the Lower Saxon house floor plan, the step to the three-nave hall of the Sagazet and from there to the Romanesque period is really not too daring.

And another thought runs in the same direction: the archetype of the Greek temple also comes from the same source, the northern rectangular house of the younger Stone Age. If the critic had read the National Socialist literature before January 30, 1933, he could have found the evidence for this in the NS monthly magazine No. 27 in the essay by Hans Reinerth “German Prehistory”.

6

Finally, I would like to comment on a new release: Friederich Merckenschlager: “Between the dolmen and the pile dwelling. The primal lifestyles

of European culture, Berlin 1934. The author is no longer unknown to us in his attitude since his baseless attacks on modern racial science. One can therefore be somewhat curious as to why he is now entering the field of German prehistory. Merckenschlager explains categorically, “that prehistoric life in Europe revolved between the dolmen and the pile dwelling.” The demarcation of the burial mound area is correct on the whole, it is the area that Kossinna and others have long recognized in prehistory as the proto-Germanic area. But the pile dwelling circle, which Merckenschlager now contrasts with the former in a witty antithesis, is just a baseless construction.

In recent years, it has been made clear time and again by prehistoric research that there is no uniform north-alpine pile-dwelling culture. On an early western basis, a Nordic cultural stream is superimposed, which comes from the immediate vicinity of the megalithic circle. The rectangular house and many other things came south with this Nordic culture. Merckenschlager could have read that clearly in the books by Hans Reinerth he himself quoted. The assertion “that without the world of the pile dweller no ear of corn would ripen in Europe” is just as little provable. (!) The fact that so many plant remains can be found in the pile dwellings or bog dwellings is only due to the preservation conditions, even the Nordic pile dwellings, for example Alvastra, provide them to us. That of course the Nordic Corded Ware people as “hunter peoples” are compared to the pile dwellers is not to be expected otherwise given the preconceived opinion of the author, but according to recent research results it can no longer be proven.

One wonders why Merckenschlager actually set up this contrast between his two primal lifestyles. In some chapters one has the impression that this contrast has to serve as a substitute for the concept of the Nordic and Eastern races, which for him do not exist. But sometimes one also has the impression that the main line of ill-fated memory is still haunted by this term, for example when Merckenschlager says:

Where the megalithic becomes heathen, God is still in him. Where the stakeman becomes ungodly, he is a caricature.

Aside from the sleight of hand equating heathen with godless, we really wonder what he is actually trying to say for our time? We are no longer pile citizens, but a German people that has merged into a whole from a common history spanning thousands of years and a similar mixture of races. And the "dualistic original structure" that Merckenschlager constructs has been abolished again and again by migrations from north to south. Anyone who wants to understand the modern Swabian from the perspective of the pile-dwelling culture must necessarily come to such strange views as the "Hölderlin fooled the gentleness of pile-dwelling peace". (!) Every racial expert knows that the Eastern race is often to be found in Swabia, but distinct Nordic types are not uncommon, particularly due to the Alemannic occupation. The Nordic blood breaks through again and again in the enterprising spirit of the Swabians, the style of its experience is the same as that of other contemporary Germans of the same race.

What is finally said about Prussia in this book is - as far as it is found very similarly in Moeller van den Bruck and Hans Schwarz - certainly correct in this and that, only one should not have named Luther as a significant "Prussian" religious man. Rather Friedrich the Great, who strangely enough is not mentioned at all. Certainly the Prussians, Baltic tribes, gave this area its name, but the nucleus of the Prussian state was the Mark Brandenburg, which had been inhabited by Germanic tribes for thousands of years and from where the east was settled with Germanic tribes long before the official Migration Period. The ancestral seat of the Sueben, the Swabians, was also in the Mark Brandenburg. It is precisely these national movements, which are so essential for the understanding of German history, with which the spread of the Nordic race in the German area is closely connected, that are significantly missing in the historical sequence drawn by Merckenschlager.

(Sequel Follows)

Halle a. S.

Werner Hülle

Review

“The German people are fed up with this church dispute”. In his speech given shortly before the Yule Festival in Stuttgart, Reich Minister Frick explained the church question: “It may be that the Reich Church Government, in its efforts to merge the 28 regional churches into the Reich Church, proceeded a little too turbulently and issued orders that lacked the necessary legal basis. This created a counteraction. In the end, however, the Reich Church Government agreed that this path required a better legal foundation, and they started building again where legality was absolutely certain, namely on the lawfully enacted constitution of the German Evangelical Church. The state has no intention of interfering in church affairs. But there is unfortunately very good reason to state that under the cloak of Christian concerns all sorts of anti-state and traitorous elements are gathering here in order to pursue their politics in supposedly purely church-related areas and in this way to cause difficulties for the Third Reich. I declare that the Reich government is not willing to watch this activity indefinitely, but that it is determined to take action against such enemies of the state and traitors where political necessity so requires. The German people are fed up with this church dispute. It has no interest in this bickering of the pastors. In any case, the Reich government has no interest in co-financing churches that are intended for the inner edification of the German people, but which only bring quarrels and disputes to the people.

A Christian sheet to Frick's speech. Regarding this speech in Stuttgart, Frick remarked about an extremely hateful opponent of the German faith movement

(although not exactly exemplary Christians; cf. for example in the Realm Warden of July 30 the article “About German Faith”) Evangelical Union (No. 50), which is being followed, is quite anxious and imploring at the same time: “This disappointment (of Minister Frick) is completely understandable. For there is really little or nothing to be done with an internally quarreling evangelical church; what is to be expected from her, who is wasting her own strength in vain, in building the Third Reich? The conclusion is near: Leave them to their fate!

What this fate would look like should be no less clear. It would mean: Americanism, free church, division and ongoing feud in their own camp.

The distancing of the state would probably look something like this: Position of the evangelical church under association law, withdrawal of state subsidies, inevitable increase in the importance of the Roman church, which is closed within itself (at least outwardly), and so on, depending on one's imagination. Not to mention the great boost that the neo-pagan movement of the present day would naturally experience and hope to see." A sad sign when a religious community does not have enough self-confidence and trust in God to believe that it can do without worldly support. How must things be in a church that has to fear “division and ongoing feuds in its own camp” as soon as the state has withdrawn from it!? And with this beam in its own eye, the entire Christian press triumphs over the alleged inner turmoil of the German faith movement and is only too happy to give credence to the talk of 32 faiths that a strangely ignorant Florence professor spread via the “Basel News”. Such people are called “Pharisees and scribes” in the language of Christianity. - It's time for Christians to finally show their Christianity and not cling desperately to the "Christian state", to statistics and external positions of power. Or do the Christians no longer want to be measured by the standard of the New Testament way of life!?

“The Crumbling in the German Faith Movement” – or: Much Ado About Nothing. Christians and their journalists love the style of the Old Testament prophets towards the German faith movement: they keep proclaiming the end of it. We leave it to the Jewish researcher Freud to put these death wishes against a hated competitor in the light of psychopathology. What is certain, however, is that the Christian press has been taken in by a very bad informant and, moreover, does not betray a healthy expert's eye for facts and development processes. Three statements about this:

1. The extremely dubious informant is the "Nordic Newspaper" (it includes about 150 people) and its leaflet (it is so small that it apparently does not need to report its circulation), they have the fame of becoming the Judas of the pro-German rebellion to train. For nothing is Nordic about this petty taunting, and nothing fits the realm of Israelite-Jewish thought better than the attempts at revenge, offended ambition. And that in this “Nordic faith community”, which consists of almost 150 people, everyone who feels badly treated gathers in a sulky corner, can only be fine with us. This as a first indication for the Christian journalists.

2. The fact that Prof. Fahrenkrog's resignation from the German Faith Movement, dragged into the public eye by the “Nordic Newspaper”, has wandered through the entire Christian press with all sorts of headlines, does not exactly correspond to the Nordic sense of honor of this old fighter. He might even see it as a disgrace and a stigma. In any case, our respect would be preserved in this case. His reasoning, however, remains incomprehensible to us. “Long ago clarity” is not the speech of a man who knows that the whole thing is absolutely committed to him. We ask Fahrenkrog to work through Hauer's “German God view” thoroughly, and if he thinks fairly, he will no longer be allowed to say that there is “only a negative attitude” here.

3. To the "demolition" itself. Again, the "Nordic Newspaper" is usually quoted. Only the "Catholic Church Journal" of the Berlin bishop Bares has its own and longer article, entitled: "Seven months after Scharzfeld. Why was the German Faith Movement denied the success of unification?" It is spoken of the melting pot of Scharzfeld and it is stated that because Bergmann with his national church, Fahrenkrog, the Nordic faith community and finally the free religious have slipped out of this crucible again, Scharzfeld was "a hundred percent fiasco" (No. 52, p. 13). be.

We marvel at all these Christian journalists because out of sheer zeal they have failed to think calmly and soberly. But maybe they have at least quietly recognized their fallacy.

It goes without saying that a movement like the German Faith Movement - already known today as a movement of millions and partly feared, partly happily accepted - is not simply the sum of the old earlier communities and federations, i.e. not a collective federation, but a movement with extraordinarily strong advertising power, like our many gatherings throughout the Empire prove it. The losses of "crumbled" have long since been made up for in numbers. Incidentally, we as an idea and a movement have penetrated so strongly into public consciousness that it is unwise to judge such a movement purely statistically, although the number is not unimportant to us and certainly allows certain conclusions, as the following section may show.

From denominational statistics. The results of the last census are now available. We mention the extremely revealing fact in terms of confessional statistics that in June 1933 there were 45,537 Protestants, 2,031 Catholics, 111 Jews and 10,662 "Dissidents" in Jena. Although Christians usually turn up their noses at "thinking about dissent", anyone who looks deeper knows that these 10,662 simply

have not been internally grasped by Christianity. And that number of 10,662 at a time when the German Christians were practicing their re-entry terror! Under this pressure, many fellow Germans certainly re-entered the Church, but as political and other refugees they certainly did not become Christians. The church had lost too many followers in the past few decades through resignation. Again some numbers: In 1914, 20,925 German national comrades left the Evangelical Church, in 1919 another 229,778 and in 1920 another 305,584 German national comrades. In 1928 there were still 160,470 new resignations.

A great deception, says the Reich Bishop. “Our church people have been greatly misled by the fact that many church newspapers have published the views of the German Faith Movement without pointing out that this German Faith Movement has nothing to do with the movement of German Christians. But since this difference is not clear to our church people, they immediately took the views of the German faith movement as views of the German Christians and also as views of the German Evangelical Church, so that large sections of our church people actually live in the delusion as if the German Evangelical Church would follow those thoughts of the German faith movement. I make it the duty of all who are of the truth to oppose this deception of the churches.”

Christianity an episode. In a lecture, Wilhelm Hauer often said that Christianity was only one episode in the history of the German people. A pastor, former missionary, comments on this in the “Frankfurt Sunday Greeting”: “... Christianity is an episode. Rather, we believe that the Hauer movement is an episode in the history of faith, and a very small one at that, and above all a very short one. When Julian the apostate, who was also a Christian in his youth and later reverted to paganism when he became Roman Emperor, tried to eliminate the Christian church

from his Empire and help old Greek paganism to get back on its feet, said one of the bishops the word of faith: "It's just a wisp, it will pass." And it passed, although the enemy was in power as Emperor and many secret and open supporters of Greek paganism still lived in his Empire. How much more will Hauer, who is not an Emperor but only a professor, and his hordes, who must first artificially think up and create their paganism and the corresponding cult, be a little cloud, no, a tiny fraction of a little cloud that passes. In a few years, hardly anyone will remember this episode."

But we would like to remember these sentences of a "far-sighted person" when we can look back after "a few years" on our previous struggle time. And then we also want to commemorate these many little prophets who predicted the downfall for us. For the rest, we must ask the pastor, however reluctant he may be, to read Hauer's German God view at least from page 4-44. The chapter begins with the sentence: "The German faith movement of today is a phase of the struggle that has been going on for many thousands of years between the Near Eastern-Semitic and the Indo-European world."

A German newspaper abroad about the "religious upheaval in the Reich". In its issue of November 15, 1934, the "News", the largest German-language newspaper for Northwest America (Portland, Oregon), published a detailed essay about the "religious upheaval in the Reich", from which we extract the following sentences: "What does the non-Christian faith movement mean by a German or a specific faith? - In no case does she understand it as a kind of "National religion". A new religion should not be created out of ethnic narrowness or national arrogance. But just as little does one want a renaissance of any Germanic doctrines of the Gods or Mythologies. There can be no talk of "Wodan cult" among the groups that are to be taken seriously. This camp is of the opinion that two essentially

different beliefs took shape in the German people: the Indo-Germanic and the Oriental-Christian. It would lead too far to develop here the essential structure of the Indo-European faith and to show the differences to the oriental. Let us content ourselves here for the time being with the fact that this religious attitude, which is essentially different from Christianity, is alive among Germans and calls for shaping. After design in a form possible in our time. This belief was certainly common Germanic possession in a variety of forms. But in none of the original Germanic peoples in Europe does it seem to have remained as vital as in the German people. This is the reason why other countries show us so little understanding in these matters. But the German people, out of this completely different attitude, have again and again up to the present day in some great men rebelled against the official Christian beliefs. In almost all peoples, the soul of the people seems to have merged into one with the Christian beliefs. For us, this merging was never complete. There is a single great line of heretics from Meister Eckehart via Goethe to Nietzsche. We saw that at the beginning with the question of the dogmatic. Here we see that these revolts arose and still spring from a much deeper reason: from the religious primal will of our people. Today the time is fulfilled. Today, the longing of such a large part of the German people to reconnect with the faith of these men demands that fighting communities have formed with the aim of asserting this attitude of faith against the Christian claim to totality. And faith of some kind along the lines of Eckhart - Goethe - Fichte - Nietzsche, that is what is understood in the non-Christian camps as German or specific faith.

If you try to look at the many currents and struggles in the field of religion from such a broad perspective, you realize that behind all this there is a world-historical meaning and that we are not heading towards chaos but towards fulfillment.”

We pledge allegiance to the Holy Father in Rome. At the Federal Festival of the New Germans, Archbishop Gröber of Freiburg accepted the confession of faith from the new members of the federation. From his speech the following: “With the solemn oath of allegiance, those who have now finally been accepted into the covenant have confessed to God, Christ and his church and thus made it known that they want to hold on to the old, holy Catholic faith at all times. We Catholics know only one God, the Lord and Father of all peoples and all races. For us there is no German god or anything like that. We stand firm and faithful to the one Holy Catholic Church and we do not want any other church in the future. For us Catholics, therefore, there can never, ever be a National church. That is why we pledge our loyalty to the head of the Catholic Church, the Holy Father in Rome, over and over again.”

Whoever reads Rosenberg's Myth is excommunicated. In the "Official Gazette of the Episcopal Ordinariat Berlin" (cf. Märkische People's Newspaper No. 13, 1934) there is the following remarkable sentence on the fight of the Catholic clergy against Rosenberg's well-known book, which reminds us of the reason why Eckhart was not known for 500 years: “It must also be pointed out in this connection that reading and keeping a forbidden book without permission is not only gravely sinful, but also that of reading the books of apostates, heretics or schismatics who fight for apostasy, heresy or schism (and among these books is this by Rosenberg), knowingly reads or keeps without permission, conforms to can. 2318 § 1 of the ecclesiastical code draws the automatically occurring excommunication.”

Incidentally, devout and clever Catholics have long since found a way to circumvent this reading ban: they have Rosenberg's book read to them. Having yourself read to is no longer a sin.

The covenant of the Jewish god Yahweh El-Schaddaig and the Catholic festival of circumcision. In Genesis chap. 17 reports the conclusion of a contract (Hebrew = berith) between 99-year-old Abraham and his god Yahweh El-Schaddaig: "And I will give you and your descendants after you the land where you are a stranger, all the land of Canaan for your eternal possession. And I want to be their Elohim (literally gods). And Elohim said to Abraham: - - you shall be circumcised in the flesh of your foreskins. This shall be a covenant sign between me and you. - - But whoever is male and remains uncircumcised: this soul shall be cut off from among its people. He broke my covenant." (Translation by Gunkel.)

How does the Catholic Church try to teach German people this kind of religious attitude, which is absolutely foreign to us? 1. By making New Year's Day the feast of circumcision and 2. having her press write about it under the heading "The Mystery of Blood" (cf. Catholic Church Gazette of December 30, 1934): "Circumcision of the Lord and New Year. Circumcision had been instituted by God through Moses as a sign of His covenant with the people of Israel: in the young man's blood the covenant between God and mankind was to be made and conquered - for the sake of all the myth and mystery and mysticism that was in the blood is decided. And now the Messiah concludes the new covenant through his blood, at the same time as the representative of God and as the representative of mankind, and he completes this new covenant on the cross in his blood: if anywhere in the world there is an inkling of the myth of blood, then in History of the kingdom of God, through Christ, this single great world-historical idea and world-historical reality, precisely through the myth of the blood before Christ and in Christ and after Christ. And in the blood of Christ is redemption of the myth of the blood from all narrowness and inadequacy and defilement and demonianness of the blood. - And as in Egypt they put the blood of the Passover lamb on the doorposts of their houses, that the strangling angel might pass away, so let us put the blood of the true Lamb of God,

which flows today in the circumcision, on the doorposts of the new year, that the new year consecrated and protected by Christ's holy blood, and all our own blood whole and redeemed by the holy blood and the name Jesus, which was given to the child today."

So that is also a belief in the blood, a belief from the blood!! But if the same words are used here too, how fundamentally different is our belief in blood, that is, in the meaning and mission of our Germanic-German destiny! Germanic-German faith does not command us to repeat the magical defensive action of the old Jews on the threshold of the New Year in order to protect us against the "strangling angel" with the "blood of the true Lamb of God". How can German people allow such a way of believing and thinking, which is unthinkable without the Orient, to be forced upon them!

Germanic-German! Goethe: "Very softly, a God speaks in our breast, very softly, very audibly, showing us what to seize and what to flee from."

Herbert Grabert

* * *

Prof. Hermann Schwarz, the Eckhart researcher recently turned 70. We also send him our regards. We hope that the researcher, who is always striving for the religious foundations of philosophy, will still have the creative power to do one job in particular: to complete his research on Eckhart. As a respected connoisseur of Eckhart's world of thought, may he set up a dam against all attempts at falsification and re-catholicization, which are now being assiduously pursued by the Catholic side, and at the same time lay the foundation for Eckhart research that teaches the proclaimer of German piety to be viewed from a German and not from a Roman point of view .

* * *

Our woodcut on p. 1 was originally intended for a New Year's greeting from Wilhelm Hauer, which was to be sent personally to the members of our movement. But that would have required such an investment of time and money that we now prefer to send out greetings to all our friends and fellow combatants from all over the world in this form. Unfortunately, Wilhelm Hauer's typeface had to be reduced in size for the sake of space.

H G

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Responsible editor: Dr. Herbert Grabert, Tübingen, Frondsbergstrasse 37; Printing: W. Kohlhammer, Stuttgart-S, Urbanstr. 12-16; Responsible for ads: Georg Truckenmüller, Sillenbuch near Stuttgart, Lindenstrasse 60. - DA. IV. Bj. 1934: 5004 Copies

We would like to draw our readers' attention to the prospectus on Hans F. K. Günther, "Origin and Race History of the Germans" and other works by Günther, which J. F. Lehmanns Publisher had enclosed with today's issue.

The Publisher

would like to thank all readers who support their efforts to distribute our magazine by sending addresses for sample issues, by recommending them to friends and book and magazine dealers.

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is then priced at RM. 10. – available

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**An Indo-Aryan Metaphysics
of Struggle and Action**

The Bhagavadgītā in a new perspective
(with translations)

The long and learned-sounding title of this publication should not deter any friend of Wilhelm Hauer's work from reaching for the booklet. Because it is not a dead scientific treatise, but an unusually lively representation of one of the most important phases of Indo-European religious histories. The Bhagavadgītā points us to the nature and basic character of Indo-European religiosity. In it we find the question and answer of our own innermost being. Spirit of our spirit has been at work here.

1934. 80 pages. Price RM. 3 -.

W. Kohlhamer – Publisher – Stuttgart-S

**Writings on the
German Faith Movement**
Edited by Wilhelm Hauer-Tübingen
From Wilhelm Hauer's foreword:

No great German movement can ever thrive and create something lasting without a serious spiritual foundation. Where the Germans despise and sideline the profound

spiritual work, they always go astray - precisely because we are Germans. And a faith movement that does not have the courage and strength to penetrate to the depths where the very formative and aspiring forces of the movement are at work, will not take long to grasp this foundation and give opportunity to those who are called to it, we begin this “series of publications on the German Faith Movement” with a booklet on instruction in the spirit of the German faith. We are always asked if we have anything to substitute for Christian teaching. We are convinced that we have to put something in these places, something that will show the German child access to the sources of life rather than purely Christian denominational instruction. Who is making a first attempt here before the German people, so that they can examine and judge whether essence speaks to them here, whether they can entrust their growing generation to the men and women who stand and fight in the German faith movement for religious leadership.

1. Issue:

**Basic lines
of a German religious instruction
With the main draft of a curriculum
for the German Faith Movement**

In connection with Friedrich Solger, Friedrich Berger,
Friedrich Schöll, Ernst Küster, Bodo Ernst, Marie Eckert

Edited by Wilhelm Hauer

Price RM. 1.50.

Preliminary remark of the publisher:

Religious Instruction? Curricula for teaching the German faith? Aren't these contradictions in themselves? Can one teach faith, instruct in religion? Each of these

sentences contains a difficult problem. We are aware of all these questions and difficulties, and yet we dare to give the floor to the men and women who have been involved in such work for years with suggestions for German-believing instruction. You can't teach faith. This is correct. It is a gift from the creative powers of life. But one can direct the attention of the young generation to values and realities that command them to be in awe, to bring them to their senses, to pay attention to those stirrings that arise in the heart as the working of divine forces. Education in faith is impossible. But it is possible to educate the mind so that it becomes ready to receive the God who wants to meet everyone in his own way, who has determined the destiny of his faith for everyone. Wilhelm Hauer and his co-workers publish these teaching plans in the hope that they will help to regenerate the German people from those eternal vital forces for the inner construction of the Third Reich.

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2. Issue

Race and Belief

By Frierich Wilhelm Prinz zur Lippe

Price RM. - .75

This lecture, which was held at the working week of the German Faith Movement in Scharzfeld (Hohe Maien 1934) and was received with great enthusiasm, culminates in the realization: Each species has its own belief system. For the Nordic man, everything acquires sense and meaning by becoming a means of expressing his soul. In the booklet, the experiences of Nordic and Near Eastern people are clearly worked out and compared.

3. Issue:

Faith from the blood
Of the struggle for the confession

By Fritz Gericke

Preis RM. 3.-

A political-religious confession that illuminates the intellectual-historical connections between Christianity and Liberalism with rare clarity and in the interpretation of Nietzsche's prophecy. After the collapse of the bloodless international confessional values, the author sees the foundation of a new faith in the political and religious objectives of the Third Reich in "Sacrament of Blood". In accordance with German beliefs, the book deliberately makes no distinction between political and religious confession.

4. Issue:

Of German Life
A morning language from growing German faith

By Wilhelm Schloz

Price RM. - .75, in Linen RM. 1.50

Everything that is fought for in Germany, including the fight for a German faith, has its meaning in the goal of a healthy, strong, species-specific and species-oriented life. What may be difficult to do in a lecture or book, to present this German life in a large and simple way according to its inherent, unwritten law, is certainly possible in a so-called morning language, because with the help of the picture in poetic abbreviation, many things are often so much more understandable and can say deeper. This is what the morning language reproduced in this document wants and achieves.

Just as real poetry is never alien to life, but close to its deepest being, so this picture of German life is also very close to real life, namely everyday life and its questions.

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The first 3 volumes of the series will be published soon

German Essence

1. **Hutten**

The pioneer of a German awakening / By Friedrich Franz von Unruh

Many have already drawn on Ulrich von Hutten's picture. Few have dealt with him. Because whoever wants to know and represent Hutten must be a piece of the wood of which the man was made, whose "I dared it" or "It is a pleasure to live" is spoken from the soul of no generation as much as the youth of today's Germany. These years of political and intellectual upheaval in which we find ourselves have led Unruh's pen to the fact that his Hutten approaches us from the narrow frame of this little volume: despite all the contradictions in his nature, a real fellow, the relentless fighter for the rights of the oppressed and for the freedom of spirit, against Rome and the princes - for a German Empire.

2. **Rudolf G. Binding**

A known German God view / Selected and directed by Walter Grupe

Wherever a poet opens his mouth to confess his faith, let the people hear. For poets are proclaimers of the faith of a people. Long enough we've followed strangers and misjudged our own. This should come to an end. The new series "German Nature" sees one of its most important tasks in bringing poets who live and work in a German

faith to the people. This work is a selection from Rudolf G. Binding's works, compiled from speeches and essays, from words from his autobiography, from the war diary and from his poetry. All of this speaks equally of the poet's longing to have a "religion made from his own elements" instead of a foreign religion, a "religion of defense" instead of the religion of love.

3:

Of Eternal War

Collected Poetry / By Wilhelm Schloz

Here in this poetry is not "poemized". Here is lived and experienced and fought and seen and broken through and then formed clearly, strongly, essentially. Here life becomes poetry because it goes through a soul that doesn't take anything easy for itself, that lives in the strongest concentration, so to speak, that it becomes a mirror of things in the greatest simplification.

German poetry is not faced with the task of "doing justice to the times", the result of which could at most be a dubious daily and trend poetry, but that, through depth, originality, rootedness, the remains of the flattening out in the past hundred years to overcome, to re-root the German spirit in one's own, in greater depths, to reshape the German soul once again from within. It will be able to do it when it first overcomes the exaggerated world of sensitivity and self within itself. Of all art, poetry is about the poet, about the human being himself, and about the long-lost harmony between a strong personality and a vital community. And here, in the poetic work of Wilhelm Schloz, such poetry from new sources is on the rise. It is full in the poems of the second part, "From fight and show", created out of maturity, but it is also so in the early part of the first part, "From days of becoming", where he searchingly clears the creative basis, a species-specific, innate, through nothing foggy world view on which strong design can only be created.

Further volumes are in preparation.

Price of each volume, beautifully bound, RM. 1. –

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In the middle of December 1934:

Wilhelm Hauer

German God view

Basics of a German faith

Contents:

Preface: Faith – German Faith?

Introduction: The struggle between the Near Eastern-Semitic and the Indo-European world of belief

I. Ch. Race and people as fundamental works of the German faith

II. Ch. Germanic-German world show

III. Ch. The Germanic-German belief in life

IV. Ch. The eternal meaning of death

V. Ch. Germanic-German morality

VI. Ch. Sin and Guilt in the German Faith

VII. Ch. History and Destiny

VIII. Ch. The divine depth of man

IX. Ch. Germanic-German God view

X. Ch. The religious primal phenomenon and the racial determination of belief

Conclusion: The German faith and the other religions. Christianity. Jesus

Appendix to the fifth chapter

Remarks

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VIII and 288 pages

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**The religious struggle in Germany –
Overthrow or Upheaval?**

By Wilhelm Laiblin

Price RM. -.90

This writing attempts to clarify the fateful events in the religious struggle of the present, which are sparse behind the loud battle of the day. It is based on the experience that a reality of life that has not been recognized or recognized for too long suddenly knocks on the door with revolutionary force, demanding admission and the right to live. The emergence of a German faith places us in the midst of the birth pangs of a time in which life shows us with unprecedented urgency that new, greater, more comprehensive life can only arise from the sacrificial death of an old life that is willing to sacrifice itself. The German faith movement is recorded as an essential part of every opposition, which fate, as far as we can see, always makes use of when it prepares to push the development out of sterile torpor a little further.

Religious Understanding

**Ways to meet religions in Nicholas Cusanus,
Schleiermacher, Rudolf Otto and J. W. Hauer**

By Dr. Herbert Grabert

Editor-in-Chief of the monthly journal "German Faith"

VIII and 100 Pages. Price RM. 3.60

The question of whether people as followers of different religions despise, fight and convert one another or should meet as “children of God” without giving up their faith in favor of a jointly agreed mixed religion is the focus of this work. It is the first fundamental publication on the question of a worldwide religious understanding, which must not be forced from outside and can only succeed where people are deeply convinced that every real feeling of being moved by God paves the way to the brother and the reverence for the faith fate of others is a task, the fulfillment of which increases insight into one's own perspective limitations and leads to a new ethos of humility in faith.

Karl Gutbrod, Publisher, Stuttgart-0, Moserstrasse 22